THE SEVENTH DAY IS THE Sabbath of the Lord.

OR,

An Answer to M. *William Russel* his Book, Entituled, No Seventh Day Sabbath Comanded by *Jesus Christ* in the New Testament.

Wherein his Arguments are weighed in a just Ballance, but found wanting; And the Seventh Day Sabbath convincingly proved; both by the Law, and Testimony of *Jesus*, to be one of the Ten lively Oracles of God, which still commands all men to obedience.

Wherein also M. *Jeremiah Ives* may receive a full Answer to his APPENDIX.

As also a Question propounded and resolved in relation to the penalty annexed to the 4th Commandment.

By EDWARD STENNET.

They that forsake the Law, praise the wicked, but such as keep the Law, contend with them. Prov. 28. 4.

To the Law and to the Testimony, if they speak not according to this Word, it is because there is no light in them. Isaiah 8. 20.

Not the hearers of the Law are just before God, but the doers of the Law shall be justified. Rom. 2. 13.

And they returned and prepared Spices and Ointments, and rested the Sabbath day, according to the Commandment. Luke 23. 56.

Printed in the Year, 1664.

BRITISH MUSEUM

Printed in the Year, 1664.

To the Reader.

To all that love the Lord Jesus Christ in Sincerity, Grace and Peace be multiplyed.

SHame is the daughter of sin, yet sometimes it proves to be the Mother of Confession; which is one reason why I have shewed my Opposers the absurdness of their Arguments: for it is better to be ashamed of our Errors here, then to be clothed with shame in the day of the Lord; but the way to escape this shame, is, to have respect to all Gods Commandments, Psal. 119.6. Rev. 22. 14. *All that I desire from my Opposers is, that they would seriously and ponderously consider the tendency of their own Arguments, the which, I am sure, would make them ashamed of all that they have done; for this Notion of aboliſhing of the whole Law at the death of Christ, strikes at the root of all Religion at once, even at Redemption it self by Jesus Christ; for we have Redemption by Christs being made under the Law, and under the Curse of the Law; But if the Jews were onely under the Law, and under the Curse, and this Law was aboliſhed at the death of Christ, What Redemption have we Gentiles by Christs being made under the Law, and under the Curse of it; seeing we were never under the Law, nor under the Curse of it, if this Doctrine be true? But it is proved apparently false from* Gal. 3. 13, 14. *and* Gal. 4. 4, 5. *for the blessing of* Abraham *comes upon the Gentiles, and the Gentiles*

receive the Adoption of Sons, and all by Christs being made under the Law, and under the Curse of the Law: And I do wonder how men can let such grosse absurdities lye at their doors, without removing of them; by shewing (if they can) how Redemption by Jesus Christ may be held forth, without stating all men under the Law, and under the Curse of the Law; or else confess their Error, and give Glory to God.

I have here shewed the grosness of M. Russels *Arguments, with some of M.* Ives's *also; which is enough to Correct them, if the Lord give them tender, meaning, and understanding hearts: I have written somwhat further in answer to M.* Ives, *which may come to light in due time; for I was not willing to add it unto this Book, lest it should be too bulkey and chargeable.*

If any say I am besides the work of this day in medling with things that are in Controversie amongst the Saints, when as we should be labouring for Love and Unity. To the which I answer, That he that loves God, loves the Saints of God, 1 John 5. 1. And this is the Love of God, that we keep his Commandments: *v.* 3. And by this we know that we love the Children of God, when we love God, and keep his Commandments, 1 John 5. 2. *So that we must let our affections run towards the children of God in truth; that is, through Gods Commandments; and not in Error, which is rather flattery then love: for if it be hatred to suffer sin to lye upon a Brother, it must needs be love to remove it; and certainly the present day calls for a thorow Reformation;* Even to seek and keep all the Commandments of the Lord, 1 *Chron.* 28. 8. *for a thorow*

turn-

turning into the way of Gods Precepts, will thorowly turn the hearts of the Saints one towards another, and turn the hand of God upon all the enemies of his Truth and people: for that which makes the Saints to differ is darkneſs, but Gods word is light, and therefore it is the duty of all the children of the Truth, to come unto the light, that they may be one in the Truth, and walk in all the Commandments and Ordinances of the Lord blameleſs; which will be found acceptable to God by Jeſus Chriſt, when all pretended Spiritualities againſt the plain truth will come to nothing.

Oh how ſhould our hearts break & melt within us under the ſenſe of this; that notwithſtanding the experience of the bitter fruit brought forth by the Saints Diviſions, yet it is rare to find a man that is willing to be thorowly reformed; that is willing to bring all his practiſes and principles to be tryed by Gods Word, and by his ſervants; for although there is a cry in a general way for a thorow turning to the Lord, yet moſt men have ſome corrupt principle or practiſe, that hath this Inſcription upon it, [Touch me not] *wherein men have Truth on their ſides, therein they are willing to be felt and handled; but wherein they are in Error, therein they muſt not be touched: but it is high time to take with us words, and turn unto the Lord, and ſay to him, Take away all Iniquity, let our ſins be ſins of Ignorance, or ſins againſt light; yet we ſhould pray to the Lord to take them all away; and in ſo doing, we cloſe in with Gods deſigne in the gift of his dear Son, who ſhed his precious blood that he might purge us both from the guilt and filth of all ſin: Therefore let us not under the pretence of love to Chriſt,*

and

and love to his people, plead for the Tranſgreſſion of the Law, which is ſin; for this is to betray Chriſt with a kiſs. And how dwells the love of Chriſt in us, if we can harbour any one of thoſe ſins which crucified him? The Divels great Deſign at this day is, to deprive us of the Scriptures of Truth, becauſe they are the ſword of the Spirit, by which we muſt reſiſt him; ſome are perſwaded to forſake them all as a Rule, and betake themſelves to a dark Lanthorn, or blind Natures light, which they call the light within them; and in theſe ſecret Chambers they ſay Chriſt is only to be found: but remember the word of Exhortation, Mat.24.26. Believe it not. *Others there are that cannot part with all the Scriptures, do readily part with the greateſt part of them as their Rule, to prevent their coming under the power of Gods fourth Commandment; ſo that nothing muſt be their Rule but what is given forth in the New Teſtament; nor that neither, for the four Evangeliſts they commonly flee from, when they are hard put to it about the Sabbath:* But all Scripture is given by inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction, and for Inſtruction in Righteouſneſs, that the man of God may be perfect, thorowly furniſhed unto all good works, 2 Tim. 3. 16, 17. *It is the ſafeſt way to give up our ſelves to be counſelled by the whole counſel of God, and ſearch after ſuch an underſtanding of the Scriptures as all the Scriptures will ſay Amen unto: Follow this Rule, and lay aſide cuſtome and worldly Intereſt, and give your ſelves but a little to faſting and prayer for light from the Father of lights, and then I do not queſtion but you will ſee the Wonders of Gods holy Law, and the ſeventh day Sabbath*

will

will not appear unto you ſo ſtrange as it is true.

Before you read this following Diſcourſe, look to the Lord for a ſpirit of judgement, and then read conſiderately and diſtinctly, and read it thorow before you paſs a judgement upon it; If any mans Errors be diſcovered, let them rather be angry with themſelves then with me for diſcovering of them; and count it your great happineſs to lay down Error for Truth, or to part with droſs for gold. If any think I am deluded, let them pray, preach, diſcourſe, or write me out of it: for the Lord whom I ſerve knoweth, that although I am a poor weak ſinful creature, yet my ſoul is bent to follow the Lord, and would gladly accept of light in any thing wherein I may be in the dark; but if any Beam of light break into any ſoul by theſe my poor labours, let the Lord alone be exalted, and pray for me when thy ſoul is moſt broken before him, that I may be kept from all evil, and ſit at the Lords feet hearing his words, and do the ſame, though I paſs through many tribulations for ſo doing. So he prays

Who through great grace believes in God,
through Ieſus Chriſt unto Eternal life,

Edward Stennet.

To the ſincere Chriſtian Reader.

Dearly Beloved!

ALthough it be an Apocryphal ſaying, (yet it is a true one) *Truth is the ſtrongeſt*: And that which doth demonſtrate it ſo to be, is its Author and Defender, who is the Almighty Lord that hath made heaven and earth, he is the original and fountain from whence it comes, and is therefore ſtyled by his own holy Spirit, *The God of Truth*, Deut. 32. 4. Truth doth as naturally flow from him, as pure Waters from a living Spring: *Mercy and Truth* (ſaith *David*) *ſhall go before his face, and righteouſneſſe ſhall ſet us in the way of his ſteps.* The grand oppoſer and enemy of the Truth is the Devil, the father of lies, who hath made it his work even from the beginning, to raze both it and the Profeſſors thereof out of the earth; but *the ſeed of the Lord ſhall be eſtabliſhed before him, and his truth ſhall endure to all generations*, Pſal. 102. 8. Pſal. 100. 25.

But if the Queſtion ſhould now be, as once it was, *what is truth?* That is anſwered by the unerring Spirit John. 17. 17. *Thy word is truth.* And alſo by the Prophet *David* Pſal. 119. 142. *Thy righteouſneſſe is an everlaſting righteouſneſſe, and thy Law is the Truth.* Truth which is the Law, hath a Superlative Excellency and Glory put upon it above all other things; for ſaith Chriſt, *it's eaſier for Heaven and Earth to paſs, then one tittle of the Law to faile* Luke 16. 17. And the Lord of Hoſts hath promiſed *to magnifie it and make it honourable*; and the Pſalmiſt ſaith, *thou haſt magnified*

nified thy word above all thy name Pſal. 138. 2. And when Jeſus Chriſt *ſhall gird his ſword upon his thigh, he will then plead for truth, meekneſſe, and for righteouſneſſe*, and will ſhoot ſharp arrows into the hearts of all thoſe that do oppoſe it, and that perſecute the owners and profeſſors of it: I ſay it is for truth that Jeſus Chriſt will plead for at that day, not for the opinions and fancies of men, but for Truth, and for men as they are walking in the Truth: and all the great and pretious promiſes throughout the holy Scriptures, are directed to the people that love the Truth and walk therein, as in Pſal. 1. 1, 2, 3, 4. Pſal. 119. 1. Iſa. 26. 2. Rev. 22, 14. and all that by the Spirit of Truth are led into it, ſhall find it to them a ſhield and a buckler, to bear of all the oppoſition they meet withall, in their Teſtimony to it and abiding in it; and it ſhall be ſweeter to them then the honey and the honey Combe.

Reader, the Lord open thine eyes, that thou mayeſt behold the wonderfull things of Gods Law, and that thou mayeſt *think on thy wayes, and turne thy feet into his Teſtimonies, for the Idols ſhall be utterly aboliſhed, and they ſhall be all confounded, that are worſhippers of graven Images, and that turne the Truth of God into a lye, and who worſhip and ſerve the creature more then the Creatour, who is God bleſſed for ever Amen.* And ſuch are the Commandments and Doctrines of men, with the adorers and defenders thereof, that are ſet up in oppoſition to Gods holy and righteous Law; the Lord will ſay to ſuch one day, *who hath required theſe things at your hands?*

and

and as our Lord Jeſus ſaith, *in vain do you worſhip me teaching for Doctrines the Commandments of men:* It was part of the ſinne of *Ieroboham*, who made *Iſrael* to ſinne, when he had Apoſtatized from the pure worſhip of God, he ordaines a feaſt like to that which God ordained in *Iudah*, and alſo ſet apart a time for worſhip, even to Sacrifice to the Calves, which he had made, but the Spirit of God leaves it upon Record, as a brand mark of infamy upon him, and tells us that it was the device of his own heart, and it is ſadly to be lamented, to ſee how many profeſſors do at this day like *Iſrael* of old, willingly walk after the Commandment, and take all for truth that is taught them by their Leaders, without comparing it with the Law and Teſtimony, and ſearching the Scriptures, like thoſe noble *Bæreans* to ſee whether thoſe things are ſo or no.

The Lord of Hoſts himſelf, and all the holy Prophets and Apoſtles do honour the ten Commandments, as the quinteſſence of all the holy Scriptures, and breviate of the whole Counſel of God, and it hath been ſo owned and witneſſed unto, by all the holy Writers and Martyrs of Jeſus, ever ſince the primitive dayes; and it is differenced from all other requirements of God Ier. 7. 22, 23. Mark 12. 29, 30. It cannot therefore but be a tempting and provoking the eyes of Gods glory, to make void or change his Law or any part of it. Some profeſſors are like thoſe Prieſts that *Malachy* ſpeaks of, whom the Lord threatens *to make baſe and contemptible before all the people*, becauſe *they kept not his wayes but were par-*

tial in his Law, taking the Law of God into parts and pieces; chuſing ſome and leaving others, like the Phariſes of old, who omitted the weightier matters of the Law, as Faith, Mercy and Judgement. But all the wayes of the Lord are mercy and truth, they are all equall and right, theres no unevenneſſe in them; and therefore we ought to have reſpect to all: and as *Paul* ſaid to *Timothy*, to obſerve all Gods Commandments, without preferring one thing before another, doing nothing by partiality: and as *David* ſaid, I eſteeme all thy precepts concerning all things to be right, but I hate every falſe way Pſ. 119. 128. Others there are, who under a pretence of exalting Chriſt above Moſes, do count the great things of Gods Law as a ſmall thing; yea and at once reject the whole Law of God, as a holy rule of life to believers, a conceit moſt ſottiſh and monſtrous; for where there is no Law there is no Tranſgreſſion. And ſuch hath the Authour of this book to do withall, who notwithſtanding they pretend to correct others, have very great need to be taught themſelves, which *be the firſt principles of the Oracles of God, and have need of milk and not ſtrong meate.* And I may ſay to ſuch as go about to make a ſeparation between the Law and the Goſpel; as Chriſt ſaid to the Phariſees in another caſe; *that which God hath joyned together, let no man put aſunder.* The Phariſees pretended highly to honour and reſpect the writings of Moſes, although they were great enemies to the ſayings of Chriſt, but what ſaith Chriſt to them? *there is one that accuſeth you, even Moſes in whom ye truſt*: ſo likewiſe

likewiſe, you that pretend to exalt the ſayings of Chriſt, to the end, that you may make void the truths of God delivered by Moſes the ſervant of God; there is one that accuſeth you, even Chriſt in whom ye truſt, for ſaith Chriſt, *if you believe not Moſes writings, how can you believe my words?* John 5. 47.

As for the truth of the holy Sabbath, which is ſo much controverted at this day, and that hath been ſo long neglected by the pretious Saints of God; it doth now begin to ſhine forth in its pure ſplendor and glory, with the name of the three that bear Record in heaven upon it; and the good of heaven and earth is promiſed to the keepers of it, as in Iſaiah 56. 2, 4, 5, 6, 7. and 58. 13, 14. and the keepers and teachers of it, will be highly honoured of God at laſt, *for they ſhall be called great in the Kingdome of heaven.* And though now they may be called the makers of Breaches and troublers of Iſrael, (as Elijah was by Ahab) yet God will call them the repairers of Breaches, and the reſtorers againe of the way of the Sabbath Iſa. 58. 12. for ſo ſome tranſlations read that text.

We have therefore bleſſed incouragement to ſtand by this holy truth of God, and to defend it againſt all the oppoſers of it, and to diſperſe all the Clouds that are caſt upon it by its Enemies; even as *Abraham* ſtood by his Sacrifice, and as the foules lighted on it, he drave them away. It is ſaid in Iſa. 12. *that with joy we ſhall draw water out of the wells of Salvation*; and ſurely, truth is the Well, that the Chil-

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dren of Charity draw at and rejoyce in 1 Cor. 13. 6. Charity rejoyceth not in iniquity or errour, but in the truth, and if the Saints would but come at the ſpringing Well of this truth, it would cauſe their hearts to ſing for joy, as it ſprings up to them. But we muſt dig by the direction of the Law-giver, as the Nobles of Iſrael did Num. 21. 16, 17, 18. and although we do meet with hard meaſure in our labours of this kind, yet we muſt endeavour to labour without fainting, as holy *Iſaac* did Gen. 26. 18, 19. 20. he digged againe the Wells that his Father had digged, and the Philiſtians had ſtopped them. Yet notwithſtanding the oppoſition he met withall, he went on in his work and digged again: even ſo, we ought to go on in our zeal for God, that we may get off the rubbiſh from this pretious truth or Well, which our heavenly Father digged for us, and diſcovered long agoe, even from the Creation of the world; ſince which time the lawleſſe Philiſtians (even the man of ſin and his adherents) have filled it with rubbiſh, by their changing of times and lawes, and commanding the firſt day of the week to be kept in the room of it; *and thus have they made the Commandments of God of none effect, by their Traditions.* And in this our Teſtimony for God, we meet with ſtrife and contention, not only from the lawleſſe Philiſtians, but alſo from our own Brethren: but nevertheleſſe we muſt go on, and in the end we ſhall ſee that our labour was not in vain; for we ſhall ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb, *ſaying, Great and marvellous are thy works Lord God,*

God Almighty, juſt and true are thy wayes thou King of Saints; and we ſhall call our Well at the laſt, as he did his laſt Well, *Rehobah*, that is, the Lord hath made room for us, and we ſhall be fruitfull in the Land.

As for my dear Brothe and Companion in labours, the Authour of this little book, he is one, who of right may ſpeak in the defence of this bleſſed truth, in the liberty of the holy Spirit, as it is written they believed and they ſpeak. And for as much, as it is in Gods cauſe, and for his truth that he ſpeaks, he may therefore with the more boldneſs and courage plead for it, and defend it againſt all its oppoſers whatſoever, it being the truth once delivered to the Saints, and as the Apoſtles ſaid, *we cannot but ſpeak the things which we have ſeen and heard*; and as holy *David* ſaith, *Pſal.* 119.46. *I will ſpeak of thy Teſtimonies before Kings, and will not be aſhamed*: And for this bleſſed Truth, the Authot hath met with the ſtrivings of the people, and hath gone thorow much tribulation, not only from the men of the earth, but alſo from his profeſſing Brethren he hath been ſorely puſhed at, that he might fall, but the Lord hath been his helper, and although the Archers have ſhot at him, and grieved him, yet *his Bow hath abode in ſtrength, and the Arms of his hands have been made ſtrong by the hands of the mighty God of Jacob.*

I queſtion not but the impartial Reader, whoſe heart is bent to follow the Lord, when he hath weighed and conſidered the things herein contained, will be able to ſee the weakneſs and inſufficiency of theſe mens Arguments

ments that they bring againſt the holy Law and Sabbath of Jehovah; and I could wiſh that thoſe monſtrous abſurdities and ſottiſh notions that are by them aſſerted againſt the plain truth of God, wreſting the words of Chriſt and his Apoſtles, making the Scriptures ſpeak what they pleaſe, might teach every one that fears the Lord to tremble at his word, and to cry out with *David*, *O let me not wander from thy Commandments*. Reader, the Lord give thee an underſtanding heart, that thou mayſt diſcern between things that differ, & know how to chuſe the good, and refuſe the evil, and follow the Lord with a perfect heart, and a willing mind, labouring after a thorow conformity to his holy and gracious Will in all things, that when death ſhall ſeparate thy ſoul from thy body, thou mayeſt have this Teſtimony in thy own conſcience, that thou haſt pleaſed God, and ſay with thy Redeemer, *Father, I have glorified thee on the earth, I have finiſhed the work thou gaveſt me to do*, *John* 17.4. and with bleſſed *Paul*, *I have fought a good fight, I have finiſhed my courſe, I have kept the Faith, henceforth there is laid up for me a Crown of Righteouſneſſe, which the Lord the righteous Judge ſhall give me at that day, and not unto me only, but to all thoſe that love and long for his appearing*, which is the eameſt deſire and hearty prayer of him, who is,

Thy Servant for the Truths ſake,
and for thy Souls ſake,

John Belcher.

THE SEVENTH DAY IS THE Sabbath of the Lord.

OR,

An Answer to M. *William Russel* his Book, Entituled, No Seventh Day Sabbath.

IT is not my intent to meddle with those disputes of other mens, which Mr *Russell* makes mention of in the beginning of his Book, except any material thing fall in my way, as I am answering of his Arguments.

Arg. 1. His first Argument against the Ten Commandments of the Most High God, is as followeth: *Circumcision only binds the Gentiles which believe, to observe the whole Law; and therefore those that are uncircumcised are not bound to observe it*; And for the proof of this, he cites Gal. 5. 3. *For I testifie again to every man that is Circumcised, that he is a debtor to do the whole Law.*

Answ. If you had read the next verse, you might have saved your self and me a labour; for the Apostle is speaking to such as sought Justification by the Law: Christ is become of none effect unto you, who

ſoever you are, that do ſeek to be juſtified by the Law, you are fallen from Grace: Now becauſe ſome were for Circumciſion, that they might be juſtified by the Law, will it therefore follow that the uncircumciſed are not bound to obſerve any part of the Law? How is it then that the ſame Apoſtle ſaith Rom. 2. 26, 27. *If the uncircumciſion keep the righteouſneſs of the Law, ſhall not his uncircumciſion be counted for Circumciſion? And ſhall not uncircumciſion which is by Letter, if it fulfil the Law, judge thee who by letter and Circumciſion doth tranſgreſs the Law?* So then you may ſee, that the uncircumciſed Gentiles were bound to fulfil that very Law that the Circumciſed were under, yea and thoſe are believing Gentiles too; for their uncircumciſion is counted for circumciſion; that is, they are circumciſed in heart, and ſo are become ſpiritually Jews. And thus your firſt Argument is quite loſt; for the uncircumciſed Gentiles are bound to fulfil the Law, and in ſo doing, they ſhall judge the Jews or Circumciſion for tranſgreſſing of the Law.

The next thing you inſiſt upon is rather a riddle then an Argument; for you ſay, *God forbid that Believers in Chriſt ſhould make void the Law*, making uſe of the Apoſtles word in *Rom. 3. 31. Do we then make void the Law through faith, God forbid, yea we eſtabliſh the Law.* And thus Believers have victory over the Law as well as over ſin.

Anſw. I may ſuppoſe you might forget your ſelf here, and think you were reaſoning for the Law, inſtead of reaſoning againſt it; for you have anſwered the queſtion, whether the Law be in force or no to be-

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loving Gentiles, becauſe you pray againſt this Notion of making void the Law in the words of the Apoſtle, ſaying, God forbid; yea we eſtabliſh the Law. But alas, you take Gods name in vain; for in your next words you contradict your ſelf, and fight with your own prayer, in ſaying, thus Believers have victory over the Law, as well as over ſin; ſo that if any would know how Mr *Ruſſell* hath got ſuch victory over the Law, he ſaith, it is by praying to God that he may not make void the Law, but eſtabliſh it; for he expreſly ſaith, do we then make void the Law, becauſe we are believers in Chriſt, God forbid, yea we eſtabliſh the Law. And thus he ſaith Believers have victory over the Law, as well as over ſin; ſo that it ſeems by his own words, he doth eſtabliſh the Law as he doth eſtabliſh ſin; The Law is righteouſneſs, but ſin is unrighteouſneſs; the Law is truth, but ſin is error; and yet both alike eſtabliſhed by him. But although this Text in *Rom.* 3. 31. be thus abuſed, yet it ſtands like a Rock againſt all gainſayers; for the Apoſtle having ſhewed that the Gentiles or uncircumciſed were juſtified through faith, he puts it to the queſtion, whether they might now make void the Law, becauſe they were believers in Chriſt, and juſtified through faith. But behold his zeal and deteſtation againſt this conceit, *Do we then make void the Law through faith? God forbid; yea we eſtabliſh the Law.* He anſwers this queſtion like thoſe other ſordid queſtions, as in *Rom.* 6. 1, 2. *Shall we continue in ſin, that grace may abound? God forbid. Is the Law ſin? God forbid.* Rom. 7. 7. There is but little difference between thoſe three con-

ceits; and from my ſoul I can with the Apoſtle pray, The Lord forbid them all; *Amen.*

Arg. 2. The next that you aſſert is, *That the Law from Sinai was only given to the Jews and Proſelytes.*

Anſw. It is true, the Jews had a great advantage above all Nations, becauſe unto them were committed the Oracles of God, *Rom.* 3. 12. *Acts* 7. 38. and yet theſe lively Oracles are in force to all men: for the Apoſtle *Peter* doth expreſly command, That *if any man ſpeak, he muſt ſpeak as the Oracles of God*, 1 Pet. 4. 11. Now *Peter* writes to the Gentiles, and yet he commands them to ſpeak as the Oracles of God, or the Commandments of God; for though we read of the holy Oracle that ſpake in ſpecial caſes, yet we read not of any thing that is called Oracles in all the holy Scriptures but the Ten Commandments, *Exod.* 20. and the ſix Principles *Heb.* 6. Now if the Gentiles muſt ſpeak as the Oracles of God, certainly they muſt do according to the Oracles of God. But if it be ſaid that the ſix Principles are here intended only by the Apoſtle; To this I anſwer, that it is impoſſible to preach the ſix Oracles, without preaching the ten Oracles; for he that preaches repentance and remiſſion of ſins to a man, without convincing him of dead works by the lively Law, which gives the knowledge of ſin, is as if a Chirurgion ſhould apply a plaiſter to a whole skin; and if this be a good concluſion, that the Gentiles have nothing to do with the Law, becauſe it was given to the Jews, then it will as well follow, that the Gentiles have nothing to do with the Adoption, and the Glory, and the Covenants, and the Promiſes, which

was

was all given to the Jews, *Rom.* 9. 4. The Jews were the onely Church of God, and so the pillar and ground of Truth, and the whole mysterie of Truth is first held forth to them: Christ himself was the Minister of the Jewes, and was not sent but to the lost sheep of the House of Israel; and yet his Gospel was preached to all Nations, although it began at Jerusalem: So likewise, although the Law was at first given to the Jewes from Mount Sinai, yet afterwards it was taught in all Nations, yea in every City every Sabbath day, *Acts* 15. 21. *Act.* 14. 42, & 44. and before the coming of Christ, it was as really the duty of the Gentiles, which were the world then, to joyn themselves to the Jews, which were the Church, and obey Gods Commandments, as it is the duty of the World now to believe and be baptized, and walk with the Church of Christ which is separated from the world: for if it was the duty of the Gentiles before the coming of Christ to joyn themselves to the Lord, and be his servants, then it was their duty to walk in the Laws of God; for how could they joyn themselxes to the Lord, without joyning to his people, and walking in his Laws? And whereas you say it was only the proselyted Gentiles that were bound to keep the Law, I pray you tell me how they came to be proselyted if the Law was not in force to them before they were proselyted; and to what purpose was the Law taught to the unproselyted in order to their conversion, *Psal.* 19. if the Law was no wayes in force then? For Gods gracious acceptance is held forth to every one of the sons of the strangers that love his Name, and keep his Sabbaths, and that

takes

takes hold of his Covenant, *Isa.* 56. 6. The Gentiles obedience to Gods Law was alwayes accepted, which could not be, if God had not required it at their hands; So that if it was the duty of the unproselyted Gentiles to keep the Law, then the Law was in force to them before they were proselyted, otherwise how could it be their duty to become Proselytes and to keep the Law: by all which it plainly appears, that God was and is not only the God of the Jews, but the God of the Gentiles also, in commanding them both to obey his voice, for what things soever the Law saith, it saith to them that are under the Law; and if Mr *Ives* and your self would know who they are that are under the Law, the Text doth most clearly resolve you, *Rom.* 3. 19, 20. *What things soever the Law saith, it saith to them that are under the Law, that every mouth may be stopped, and all the world become guilty before God.* And this may serve for a full answer to your self, and to Mr *Ives*, who argueth at the same rate in his Appendix as you do here.

Arg. 3. You say *That the Law or first Covenant was in the heart of* Adam *in innocency, and that all unbelievers shall be charged for breaking of it; but you say, you are a believer in Jesus Christ, and so no longer under the first Covenant.*

Answ. If all unbelievers shall be charged for breaking the Law or first Covenant, then your self when you were an unbeliever was charged for breaking of the Law or first Covenant; but because you are a believer, therefore you think you may transgress Gods Laws by authority. Truly Sir, let me tell you plainly, you are such

ſuch a Convert as I never heard of before, as appears by your own confeſſion; I am ſure its contrary to my experience, and to the experience of all that ever I met with; thoſe Laws that I was charged with for breaking in my unbelief, I was moſt ſtrongly bound to keep when I did believe; What? Will it not ſatisfie you to aboliſh the Written Law of God in the Scriptures, becauſe you are a believer, but you muſt alſo aboliſh the written Law of God in the heart? Muſt men be obedient to the Law of God in their hearts whilſt they are unbelievers, and muſt they be diſobedient as ſoon as they do believe? If this be your diſtinction between a believer and an unbeliever, it is beſt being an unbeliever: it is better to fear God and keep his Commandments, then to ſay I am a Believer, and therefore I may break Gods commandments. You ſaid before, you did eſtabliſh the Law beeauſe you were a believer; but now you leave that for unbelievers to do: but when unbelievers do believe, then they may aboliſh the Law as well as you; ſo many believers, ſo many aboliſhers of the Law, if your argument be good: and inſtead of imploying your faith to deſtroy the works of the devil, you make uſe of it to deſtroy the works of God, which is his Law written in the hearts of men, *Rom.* 2. 15. but the ſtrong man makes a ſpoil of another mans goods, and not upon his own.

Arg. 4. You ſay, that *the Sabbath was not writ in the heart of* Adam, *becauſe it was unſuitable to* Adams *ſtate, it being given in mercy to man, that man might reſt from his hard labour and toil, which is part of the curſe for ſin; but before* Adams *fall he was free from the Curſe,*

and

and ſo had no need of a Sabbath to reſt from labour in.

Anſw. God himſelf reſted from all his work on the ſeventh day, although he reſted not from wearineſs, yet he reſted from work, and was refreſhed; and ſo might *Adam* reſt from work on the ſeventh day, and be refreſhed; for *Adam* had work to do, although he might do it without wearineſs; for he gave names to every living creature, and was put in the Garden to dreſs it and to keep it, *Gen.* 2. 15. *&* 19. and it was moſt ſutable for *Adam* to follow his Makers example, and reſt the Sabbath day, rather then to have made that day common, which the Lord ſet apart and made holy, and to have been upon his work of dreſſing the garden, and naming of the Creatures, and ſo might have been contradicting the Example and Inſtitution of his Maker; for the Lord of the Sabbath ſaith, That *the Sabbath was made for man*, Mar. 2.27. and however men do cavil with this Text, yet its plain and evident that our Lord leads to the making of the Sabbath; and I am ſure when the Sabbath was made, there was no man but *Adam* in being, and therefore if it was not made for him, it could not be made for man; for God did not firſt make the Sabbath, and then make man for it, but God did firſt make man, and then made the Sabbath for man; and as the firſt ſix days were made or created working days for man, ſo the firſt ſeventh day was made or created a Sabbath or holy reſting day for man.

And whereas you ſay the Sabbath was given in mercy to man, that man might reſt from his hard labour and toyl, this is very true indeed, but what makes you then

ſo

ſo eager to deprive your ſelf and others of this mercy? And why do you ſet the Goſpel, which is a diſpenſation of mercy, in oppoſition to this mercy, and cry down Gods mercy as a yoke of bondage and miniſtration of death? Will you make mercy nothing but miſery, a yoke of bondage, yea death it ſelf? You have little skill in mercy, if you think this is mercy: And have you not as much need of this mercy as the Saints of old? Can you work without wearineſs, or reſt without time, or worſhip without time, any more then they could? And ſeeing you muſt have time to reſt in, and worſhip in, why not Gods time rather then mans time, ſeeing Gods time is the beſt time, and given in mercy to man? And what reaſon had you then to cry out, O wonderful grace! becauſe you were delivered from the Sabbath, and yet you ſay the Sabbath was given in mercy to man? What? Is it ſuch wonderful grace to be delivered from Gods mercy? If there be any ſuch grace as this, indeed it may well be wondred at; and if the mouths of your Oxe and Aſs were open, they would reprove your madneſs, in going about to deprive them of Gods mercy, or the Sabbath given in mercy, under pretence of a wonderful grace given to you.

Arg. 5. You do affirm, *that the ten words in the form of them, could not be writ in* Adams *heart in innocency, becauſe the ſecond Table reſpects our duty towards our neighbour; but what neighbour had* Adam? *and ſo you deſcend into particulars, as followeth. The firſt commandment ſaith*, Honour thy Father and thy Mother; *but* Adam *had no Father nor Mother, and therefore not enjoyned to honour them.*

Answ. Although the second Table holds forth our duty towards our neighbour, yet we are to observe it in duty to God; and you do greatly erre in saying that *Adam* had no neighbour; for he had a Wife, which was as near a neighbour as possible could be; and he was not without a Father, for it is said in *Luke* 3. 38. that *he was the son of God*; and doubtless it was his duty to honour God; for all that understand this commandment agree in this, that it commands all due obedience from inferiours to superiours, and by consequence the duty of superiours also is inferred: But if you will not grant that the Law was writ in *Adams* heart, yet I suppose you will grant that it was writ in *Eves* heart, and *Adam* was her father in a threefold sense; first, she was taken out of him; secondly, he was created before her; and thirdly, he was in authority above her, and so he was a father to her, though a husband: and to this day it is the duty of women to honour their husbands, as governing nursing fathers of the family; and this know also, that this commandment was not writ in the heart of *Adam* for his own sake alone, but for all his posterity; and look upon *Adam* as a publick person representing all mankind, and then you may see father, and mother, and all relations in him; and your self do acknowledge in p. 47. of your book, that the fifth Commandment is one of the Laws in nature; and I pray you tell me how it came here, if not from our root or first parent.

2. You say, *the sixth commandment saith*, Thou shalt not kill; *but* Adam *could not break this Commandment he had none but himself to kill.*

Answ.

Anſw. You are greatly ignorant of this Commandment, for as *Paul* ſaith, the Law is ſpiritual; it is killing to deſpiſe the poor, *Jam.* 2. 1,9,10,11. it is killing to be angry without a cauſe, *Mat.* 5.22. and in ſuch a ſpiritual ſenſe, *Adam* was the greateſt murtherer that ever was; for he killed himſelf and all his poſterity by his ſin; *for the wages of ſin is death*; and *in Adam all dyed*: But if you mean he could not literally kill or ſhed blood, becauſe he had no neighbour to kill, then it ſeems if he had killed himſelf or wife, he had not broke the ſixth commandment, which ſaith, *Thou ſhalt do no murder*, which is ſo groſs, as needs no further anſwer.

3. *The ſeventh Commandment you ſay* Adam *could not break, becauſe he had no Neighbours wife to commit Adultery withall.*

Anſw. Then it ſeems you hold it no adultering for a man to approach unto a beaſt; and if *Adam* had remained in innocency till he had had ſons and daughters, yet if he had committed Sodomy with his ſons, and Inceſt with his daughters, yet, by your Argument, he had not broke this Commandment, becauſe he had no neighbours wife to commit adultery withal; which is all extreamly monſtrous and abominable; for this commandment forbids all filthineſs both of fleſh and ſpirit.

4. *The eighth Commandment you ſay* Adam *could not break, becauſe he had power and dominion over all, and ſo could not ſteal from any.*

Anſw. Then it ſeems you count it no ſtealing to rob God, which is the greateſt robbery of all, *Mal.* 3. 8.

for

for *Adam* did take of that fruit, which God had laid a prohibition upon, all the reſt was given to him, but this the Lord had reſerved from him; and in taking that fruit which was none of his, he broke that commandment, which ſaith *Thou ſhalt not ſteal.*

5. *The ninth Commandment you ſay he could not break, becauſe he had no neighbour to bear falſe witneſs againſt.*

Anſw. He did bear falſe witneſs in joyning in with the devils lye, againſt the plain truth of God; for God ſaid he ſhould dye if he eat of the fruit of the Tree, but the devil ſaid he ſhould not ſurely dye, though he did eat of it: and ſo *Adam* cloſeth with the devils falſe witneſs, and ſo did not only bear falſe witneſſe againſt God, but againſt his poſterity, for they all ſuffer by it.

6. *You ſay that* Adam *could not break the tenth Commandment, which ſaith,* Thou ſhalt not covet, *becauſe he had all in his own hands.*

Anſw. He had not all in his own hands, for he had nothing to do with the Tree of Knowledge of good and evil; and certainly, it muſt needs be an evil covetouſneſs for *Adam* to covet that which God had forbidden him, and which was the bane of him, and all his poſterity; and his covetouſneſs was the greater, in that he had every Tree of the garden, but only this, and yet could not be contented. Now theſe ſix Commandments you ſay, was not writ in the form of them in *Adams* heart; and that which you call the form of them is, *Honour thy father and mother; Thou ſhalt do no murder; Thou ſhalt not commit Adultery; Thou ſhalt*

not

not ſteal; Thou ſhalt not bear falſe witneſs. And thou ſh. not covet. Now if this was the form that was writte. in *Adams* heart, which was the ſubſtance that was written in *Adams* heart? In diſtinguiſhing between form and ſubſtance, you have loſt both the form and ſubſtance; for take away the ſix commandments from the ſecond Table, and there will remain juſt ſix cyphers; and as you deal with the ſecond Table, ſo you deal with the firſt Table; for you ſay, that the ten Commandments was not writ in the heart of *Adam* in the form of them; and this you bring to prove that the Sabbath was not writ in the heart of *Adam*; for rather then you will grant that the fourth Commandment was writ in the heart of *Adam*, you will deny all the ten Commandments, and ſay, that the ten Commandments were not writ in the form of them in *Adams* heart: and this which you call the form is the very ſubſtance, and all the ſubſtance of the ten Commandments; and take this away which you call the form, and there will remain juſt ten cyphers, and nothing elſe; and ſo by your way of reaſoning, ten cyphers was the firſt Covenant which was writ in *Adams* heart, which Covenant (you ſay) you are delivered from; but I will not wonder at your deliverance, but rather at your ignorance, and ſo proceed to your next Argument.

Arg. 6. *If the Law of the ten Commandments gender to bondage, then they are not the Law here intended,* Jam. 2.10. *which is a Law of liberty; but the Law of the ten Commandments gendreth to bondage,* Ergo, *they are not the Law here intended* Jam.2.10. *for that is a Law of liberty.*

Anſw.

Anſw. And to prove this, you ſay the ten Commandments was the firſt Covenant, *Deut.* 4. 13. and to prove that the ten commandments gender to bondage, you cite *Gal.*4.21. but you ſaid before that the firſt Covenant was made with *Adam*, and now you will have it made with Iſrael; but alas, Iſrael was in no capacity to be covenanted with for eternal life by a covenant of works, for they were ſinners as well as others, and ſo were under the curſe, which could not be removed by works; for if righteouſneſs could have been by the works of the Law, Chriſt died without a cauſe, and you are quite beſides *Gal.* 4. 21. for it is from proving that the ten Commandments do gender to bondage, for more then ten abſurdities would follow ſuch a concluſion, for then it would gender to bondage to worſhip the only true God, and to abſtain from making or worſhipping of Idols, or taking Gods name in vain, or to abſtain from theft, murther, or adultery, all this by your argument is gendring to bondage; for the queſtion is not, whether we ought to ſeek juſtification by the Law or not, but whether we ought to keep the Law, or break it; in anſwer to this you do affirm, that we ought not to keep the Law of the fourth Commandment; and to prove this you do affirm, that all the ten Commandments gender to bondage: Now if we muſt not do that which is commanded in the fourth Commandment, becauſe all the ten Commandments do gender to bondage, then we muſt not do that which is commanded in the other nine Commandments, becauſe all the ten Commandments do gender to bondage, if you ſay true; but the truth is, the Apoſtle intends

tends nothing leſs then what you infer from this Text, but ſpeaks of the Covenant in reſpect of the Covenanters, who ſought to be juſtified by the works of the Law; for the ten Commandments did not in themſelves gender to bondage, but the people made them ſo unto themſelves by a wrong improvement of them; and in this ſenſe the Apoſtle ſpeaks in *Rom.* 8.3. where he ſaith, the Law was weak, but how weak? not in its ſelf, but through the fleſh; that is, they that were under it were weak, and did tranſgreſs it, and ſo it became weak to ſave them, but ſtrong to condemn them; and ſo likewiſe in this ſenſe the Law genders to bondage; they that ſought to be juſtified for keeping of it, were condemned for breaking of it, being debtors to the Law, they were held in bondage under the juſt penalty which is due to ſin, which is death. And ſo through fear of death, they were all their lives long ſubject unto bondage, *Heb.*2.15. But if the ten Commandments be the bond-woman, that genders to bondage, then the keepers of them muſt needs be the ſons of the bond-woman, born after the fleſh, which cannot be heirs nor children of the promiſe: and thoſe that commit adultery, and murder, and break all the ten Commandments, are the ſpiritual ſons, or ſons of the promiſe, by your argument: but *Wo to them that call evil good, and good evil; for the doers of the Law ſhall be juſtified*, Rom. 2. 13. *And bleſſed are they that do his Commandments, that they may have right unto the Tree of Life, and enter through the Gates into the City*, when the breakers of this very Law, which you call a yoke of bondage, are left without, as unclean,

barking

barking biting dogs, *Rev.* 22. 14,15. And as for that Text mentioned by you in *Jam.* 2. 10,11. that doth fully establish every point of the Law of the ten Commandments; for the Apostle explains his meaning, so that we are not left in the dark, but may easily know what he means; for he saith it is that Law which forbids adultery and murder; but this you say is the Law of Liberty, or some new Law given forth in the New Testament: It seems you think, that the Law that saith, Thou shalt do no murder; Thou shalt not commit adultery; is a yoke of bondage at the one end of the Bible, but a Law of Liberty at the other end, and the same Law both bondage and liberty; but the Apostle *James* speaks of a Law consisting of several points; and I pray you tell me, what are the several points of this Law of Liberty you speak of? and *James* speaks of a Law that was in being before he wrote his Epistle, that did convince of sin, yea the written Law, the Law of works, which they might look into, *Jam.* 1. 2,5. and shew me what law they had to look into, but the old Scriptures, which is a perfect Law, *Psal.* 19.7. and a Law of liberty, *Psal.* 119. 45. yea such liberty, as that we may run in the way of them with great delight, *Psal.* 119.32.

Arg.7. The next thing you bring against the Sabbath is *Rom.* 14.5. *One man esteems one day above another, and another esteemeth every day alike*; from hence you conclude, *that the seventh day is made common with the rest.*

Answ. You must lay aside your reason if you think that the controversie here amongst the Romans, was, whether they should observe the Sabbath or no, seeing the

the Apoſtle doth ſo indifferently paſs it over, and ranks it with indifferent things; as the weakneſs of ſome that would eat nothing but herbs; for if the controverſie had been about the ceremonies of the Law, then the Apoſtle would not have reproved thoſe that judged them for ſo doing, but would have judged them himſelf, and confuted them by ſtrong arguments, as his manner was in ſuch caſes, and not have left them to their liberty to walk in Ceremonies: Or, if the controverſie had been about one of the ten Oracles, we ſhould not have had *Paul* ſuch an indifferent man, whether it ſhould have been kept or broke; for if there was ſuch a noiſe in the Scriptures at the Apoſtles preaching down Circumciſion and the Cuſtoms, what ſhould we have had if he had preached down the Sabbath? And if I ſhould be as unreaſonable as you in underſtanding the Apoſtle, I might affirm that the Apoſtle did tolerate men to eat Toads and Serpents; for he ſaith as well that one believes he may eat all things, as he ſaith another eſteemeth every day alike: but God forbid that we ſhould think that the Apoſtle either pleads for murder or profaneſs; ſo that there is a neceſſity of interpreting theſe general expreſſions with reſtrictive Scriptures; but you think that cannot be done, becauſe that text in *Exod.* 16.4. doth not reſtrain the word *every day*; but if you had read a little further you might have been fully informed; for in v. 21. it is ſaid, that the people gathered a certain rate every day; and yet on the ſeventh day there was no Manna to gather; ſo that by every day is meant every one of the ſix working days, which God hath made alike, and

therefore may be ſo eſteemed, whilſt the Sabbath is eſteemed the *Holy of the Lord, Honourable* : and ſo I proceed to your next Argument.

Arg. 8. Paul *was a Miniſter of the New Teſtament, to declare the whole counſel of God, and yet was not a Miniſter of the ten Words as from Sinai*, Ergo, *the ten Words as from Sinai, is no part of the counſel of God in the New Teſtament.*

Anſw. Your quarrel now ſeems to be rather with Mount Sinai then with Gods Law; for you ſay the ten words are no part of the counſel of God as from Mount Sinai: but you miſs the mark, for we do not receive the Law from that hill which is called Sinai, but from the mouth of God, who is in Mount Sion; and if we may not receive the Law at his mouth, at whoſe mouth may we receive it? ſeeing he ſpake all that ever was ſpoken, though at ſundry times, and in divers manners, *Heb.* 1.1. but I perceive you uſe this term as from Sinai, but as a mask to cover the ugly face of your argument; for it is enough to make any one that truly fears God, to flee from your book as a moſt monſtrous ſerpent, if they ſhould read therein that the ten Commandments is no part of the counſel of God in the New Teſtament; but this word as from Sinai, is the covering: when as your judgement is, that the ten Commandments, as given forth by God, are no part of the counſel of God in the new Teſtament; but this you are aſhamed to ſpeak, and therefore it muſt be as from Sinai: but obſerve the groſs abſurdities that your argument ſwells withal; for the ten word as given on Sinai, commands to worſhip the true God, and forbids

forbids Idolatry, profaneneſs, murder, adultery, and the like, but this is no part of the counſel of God in the new Teſtament, if your argument be good: for this is the counſel of God as from Sinai: you ſay *Paul* was not a Miniſter of the ten Words as from Sinai, but you are much miſtaken; for he taught the Law in its full authority as from Sinai, to uſe your own term, commanding children to obey their parents, becauſe it was the firſt Commandment with promiſe; and if you will not believe that this is the Law as from Sinai, I pray you ſhew which is the firſt Commandment with promiſe, in this new Law you ſo much dream of.

And in *Rom.* 13. 8, 9, 10. the Apoſtle taught the Law of the ſecond Table, even as it was given forth from God upon Mount Sinai; but if the ten Words be no part of the counſel of God as from Sinai in the new Teſtament, ſhew me how they are the counſel of God in the new Teſtament? What is added to them, and what is taken from them? By your writing you would make one believe you know how many Commandments there is, for you ſeem to be for ten Commandments, but not as from Sinai, but you are for them as given in the new Teſtament; but I pray tell me, which are your new ten Commandments in the new Teſtament? for you make nothing new Teſtament, nor the counſel of God in the new Teſtament, but what *Paul* taught: and many more abſurdities do naturally flow from this your Argument; but I muſt break off, and proceed to your next.

Arg. 9. *The ten Commandments were the miniſtration of death, and is done away,* 2 Cor. 3. 6.

Anſw. Though you have need of a good memory, yet it fails you much whilſt you are pleading for ſuch a cauſe; for you ſaid before that the Law was ſtill in force to the Jews, but the Gentiles were never under it; and yet now you ſay it is done away: but from whom I pray you? It cannot be done away from the Jews, becauſe you ſay they are under it ſtill; it cannot be done away from the Gentiles, becauſe you ſay they were never under it; you have ſpent your time ill in going to prove what a great deliverance your ſelf and all the Gentiles have from that Law which you never had any thing to do withall, as your ſelf affirms; and as for this Text which you bring, to prove that the ten Commandments were the miniſtration of death, and are done away, take my anſwer as followeth; I grant that the miniſtration of death or curſe of the Law is done away from every one that hath received his pardon, but that the matter of the ten Commandments which was written and engraven in Tables of ſtone is done away, I do deny; becauſe the ſame Apoſtle was convinced of ſin by them, and had not known ſin but by them, *Rom.*7. and doth eſtabliſh them, as before I have proved; which could not have been, if they had been aboliſhed at the death of Chriſt ſo long before: And further, the Table-Laws were never the miniſtration of death in themſelves, except you think it is death to love the Lord with all our hearts, and our neighbour as our ſelves, which your ſelf do acknowledge is the ſum of the ten Commandments; it is true, it was written in the Tables that God would viſit the ſin of the fathers upon the children, unto the third

third and fourth generation, which indeed was part of the curſe or miniſtration of death; but this was no commandment, but a judgement threatned to the tranſgreſſors of the Commandment; and although it ſhould be granted that this penalty or miniſtration of death is done away from every one that believes; yet it will not therefore follow that all that was written and engraven in Tables of ſtone is done away, but only the miniſtration of death, not the miniſtration of righteouſneſs, which is the righteous Law; nor yet the miniſtration of life, which is promiſed in the fifth Commandment, no nor the miniſtration of mercy, which is promiſed to thouſands that love God & keep his Commandments, which is nothing leſs then the new Covenant it ſelf; for the Covenant of works admits of no mercy; if it be of works, it is no more of grace; if it be of grace, it is no more of works: works and grace cannot ſtand together in point of juſtification before God: ſo that if you will aboliſh all that was writ in Tables of ſtone as the miniſtration of death, then it will follow that it is the miniſtration of death to love God and our neighbour, and that it is the miniſtration of death to have the promiſe of long life, and it is the miniſtration of death to have the Lord to be our God, and to be under the promiſe of his grace and mercy, which can be nothing leſs then the new Covenant; and that though Jeſus Chriſt ſhed his precious blood in love and mercy to man, yet by your argument it was ſo ſhed, to take away the Law of love, and promiſe of mercy from man, which is all exceeding groſs and abſurd; and yet theſe rocks you will venture

ture to run upon; but in ſhort, I will ſhew you your miſtake by a plain compariſon.

I will ſuppoſe that ſome men in a Nation were convicted of Treaſon and Rebellion, and ſome of the Miniſters of the Law ſhould come daylie to them, and read a Lecture of thoſe Laws they had tranſgreſſed, and lay under the penalty of; what would the miniſtration be but a miniſtration of death? But afterwards the King accepts of an offering made to him for theſe offenders, and ſends them his pardon, which being held forth to them, is a miniſtration of life; and yet notwithſtanding the Kings pardon, which removes the penalty of the Law, which is death, the Law it ſelf ſtands, yea and the penalty too lies upon ſuch tranſgreſſors as have not receeived the Kings pardon, and this is the very caſe in hand: All men have ſinned and tranſgreſſed the Law, and ſo are guilty of rebellion, and lye under the penalty of eternal death; Now preach the Law to men in ſuch a ſtate, and it is really a miniſtration of death; for they have tranſgreſſed it, and it curſeth them for ſo doing; but the King of heaven and earth receives an offering, even a Lamb without ſpot, which undergoes the penalties of the Law due to thoſe offenders, and is fully pleaſed therewith, and ſends forth his pardon, which is life, or the miniſtrations of the Spirit which giveth life to thoſe offenders, but although thoſe offenders are ſet free from the miniſtration of death, yet they are not free from the miniſtration of righteouſneſs, but were redeemed from the curſe of the Law, that they might fulfil the righteouſneſs of the Law, *Rom.* 8. 2. for the Lord had no controverſie

troverſie with his Law, but with man for breaking of his Law.

Arg. 10. The next thing you urge that hath any ſeeming gloſs upon it, is this; *You ſay that the new Covenant was not according to the old, and this you bring to aboliſh the Law of God as a faulty Covenant ſpoken of in* Heb. 8. 8,9,10,11,12,13.

Anſw. Although the Author to the *Hebrews* ſaith, If the firſt Covenant had been faultleſs, then ſhould no place have been found for the ſecond; yet you ought to underſtand that God did not find fault with his Law; for as *David* ſaith, *The Law of the Lord is perfect*, Pſal. 19. And the Apoſtle *Paul* ſaith, *It is ſpiritual, holy, juſt, and good*, Rom. 7. it was writ in the heart of Chriſt, and no faulty thing could come there, *Pſal.* 40. 8. it is very unreaſonable then to think, that God found fault with his perfect, ſpiritual, holy, juſt, and good Law: Was it faultleſs, and yet faulty? perfect, and yet imperfect? And where will you lay this fault but upon God himſelf, ſeeing he only was the Author of it? And ſhew me what fault there is in the ten Commandments if you can? Your ſelf ſomtimes do acknowledge nine of them to be very good, and yet will you make them all faulty becauſe of the Sabbath? But one would think nine Commandments might as well make one faultleſs, as one Commandment make nine faulty: for although the Author to the Hebrews ſaith, *If the firſt Covenant had been faultleſs, there ſhould no place have been ſought for the ſecond*; yet he clearly expreſſeth himſelf in the next verſe; for finding fault with them, he ſaith, *Behold, the days come,*

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ſaith the Lord, that I will make a new Covenant with the Houſe of Iſrael, and with the Houſe of Judah, not according to the Covenant I made with their Fathers, in the day I took them by the hand, to bring them out of the Land of Egypt; which my Covenant they broke, although I was an Husband to them: So that you ſee the fault was in the people that broke Gods Covenant, and therefore God finds fault with them for breaking his Covenant: And at this rate the Apoſtle ſpeaks in *Rom.* 8. 2. *For what the Law could not do in that it was weak through the fleſh; God ſent forth his Son in the likeneſs of ſinful fleſh; and for ſin, condemned ſin in the fleſh, that the righteouſneſs of the Law might be fulfilled in us who walk not after the fleſh, but after the ſpirit.* Now here the Law is ſaid to be weak, but how weak? Not in it ſelf, but thorow the fleſh it became weak, and could not ſave, becauſe we were weak, and had tranſgreſſed it; and in like manner, the Covenant is ſaid to be faulty, not in its ſelf, but with reſpect to the Covenanters which had broke it, and ſo could not be juſtified by it, but condemned. Doth it therefore make void his Law? For this fault was found in the days of the Prophet *Jeremiah*; and yet notwithſtanding the Law ſtood firmly in force; but if your reaſoning be good, you have nothing to do to trouble your ſelf about the new Covenant; for you ſay the Gentiles have nothing to do with the old Covenant, becauſe it was made with the Jews; and if ſo, then the Gentiles have nothing to do with the new Covenant, for that is made with the Jews alſo: This Covenant is promiſed to be made with the twelve Tribes of the Houſe of Iſrael,

Iſrael, and the Houſe of Judah, which will not be fulfilled until the Calling of the Jews, and yet it is applicable to all the Iſrael of God, though Gentiles by Nature: but by your way of reaſoning, you have reaſoned the Gentiles out of the old Covenant, yea, and your ſelf with all the Gentiles out of the new Covenant.

And further, you are exceedingly out, in making this Covenant from Mount Sinai a Covenant of works, as I have before proved, but more fully, and for theſe reaſons.

Reaſ. 1. Becauſe Iſrael were ſinners before the giving of the Law on Mount Sinai; and therefore if it had been poſſible for them at that time to have performed every jot and tittle of the Law, yet that could not juſtifie them from the ſins that were paſt; for we are juſtified by Chriſts performing the Covenant of Works for us, and imputing of his performance to us, which is in very deed the new Covenant, or Covenant of Grace.

Reaſ. 2. This opinion makes of none effect the precious blood of Jeſus Chriſt; for if righteouſneſs could have come by the Law, Chriſt died without a cauſe.

Reaſ. 3. The new Covenant was in force before the giving of the Law in Mount Sinai, otherwiſe, how could *Abel*, *Enoch*, *Noah*, *Abraham*, and all the Worthies, have died in the Faith? The Goſpel was preached to *Abraham* long before the giving of the Law; ſo that the Covenant of Works, or firſt Covenant could not take place after the ſecond was in being; for this is to make the firſt Covenant the ſecond, and the ſecond the firſt; and in ſo doing, you will make the ſecond Co-

venant faulty; ſo that there is abſolute neceſſity to carry the firſt Covenant to the firſt man, or elſe we make nothing but confuſion in the principles of Religion. This I thought meet to minde, becauſe many through ignorance do run themſelves upon deſperate rocks in arguing againſt the Law, making, as it were, two wayes to heaven, and both falſe; as if Iſrael were to obtain heaven by a Covenant of Works, and the Gentiles by faith without works.

But to come more directly to anſwer your argument, which is, that the ſecond Covenant was not according to the firſt; I do grant that the ſecond Covenant was not according to the firſt; for the firſt Covenant was writ in Tables of ſtone, but this in the fleſhly Tables of the Heart: but you would have the laws of the ſecond Covenant to be, not according to the laws of the firſt; and if ſo, then nothing but blaſphemy and groſs abſurdities will follow: for if the laws of the ſecond Covenant be not according to the firſt, then they are contrary to the laws of the firſt; for it is the law of the firſt Covenant to worſhip the only true God: but by your argument, the law of the ſecond Covenant is not according to this, but quite contrary; it is the law of the firſt Covenant to forbid Murder and Adultery, but the law of the ſecond (you ſay) is not according to this, but contrary to it; and upon ſuch monſtrous abſurdities you run your ſelves, in affirming, that the laws of the ſecond Covenant are not according to the laws of the firſt.

But the truth lies plain here, God writ his Law in Tables of ſtone, to ſhew their perpetuity, *Job* 19. 24.

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and that by reaſon of ſin, mans heart is hardned, and become ſtone, God promiſeth to take away the ſtony heart, and to give hearts of fleſh, and to write his Law in Tables of fleſh, which is the new Covenant; the Law is the ſame, but the Tables differ; the ſame law that was writ in *Adams* heart, was writ in Tables of ſtone; the ſame law that was writ in Tables of ſtone, was writ in the heart of Chriſt the ſecond *Adam*; the ſame Law that was writ in the heart of Chriſt, is writ in the heart of every true believer in Chriſt: we have the Law by nature in our hearts of ſtone, as we are the ſeed of the firſt *Adam*; but we have the law by grace written in our hearts of fleſh, as we are the ſeed of the ſecond *Adam*. And ſo I proceed to anſwer the Queſtion propounded by Mr *Thomas Monck*, which is as followeth.

Queſt. *Whether Jeſus Chriſt as Mediator of the new Covenant, hath commanded believing Gentiles to obſerve the ſeventh day Sabbath?*

Anſw. I deſire my Reader to take notice, that this Queſtion is propounded by Mr *Ruſſell* as the maſterpiece of his Book, which he would have all that keep the Sabbath to ſatisfie their Conſcience in, or elſe become prophane Sabbath-breakers like himſelf; but alas, this queſtion doth not reach the thing in controverſie: We believe that it is the duty of all men to keep the ſeventh-day-Sabbath, but this Queſtion is onely about believing Gentiles: as if they granted that the Jews and unbelieving Gentiles were bound to keep the Sabbath; and yet at other times the Sabbath muſt needs be a ſhaddow, and done away at the death of

Christ, and so in force to no man; and yet here the Question must be streight-lac'd only about believing Gentiles; when as it is well known by every understanding man, yea and the Querent himself I make no question, that all that is the duty of unbelieving Gentiles, is the duty of believing Gentiles; so that this restriction was made on purpose to evade some Scripture proof that is in more general terms.

But that which will discover the lightness of this Question is, the explanation given by Mr *Monck* himself, which is this, [*All things that Jesus Christ hath commanded believing Gentiles to observe that are not in the first Covenant, that I call the new Covenant.*] This is such a new Covenant as I never heard of before; it is made up of all such laws as are not in the first Covenant; so that there is not one of the ten Commandments to be found in this Covenant; it is no wonder then that the Sabbath should be wanting, if this be true; for Mr *Monck* expresly saith, [*That he calls all those Commandments new Covenant, which are not in the old Covenant*] and so by consequence, there is no seventh day sabbath in the new Covenant; but certainly you do forget your self; for as you reason against the true Sabbath, so you reason against the true God: but the new Covenant you say is made up of such laws as are not in the old; and now you have abolished the Law in good Earnest; for you will not grant the ten commandments to be in force as they are the first Covenant, and you say the second Covenant is [*all such Laws as are not in the first*] so that your Question is as fully bent against all the ten Commandments as against

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the Sabbath; and if any were ſo wicked as to think it lawful to break all the ten Commandments, your queſtion would as fitly ſerve to juſtifie ſuch a wicked principle, as it doth to juſtifie your principle of profaneſs or Sabbath breaking: And here Mr *Ruſſell* muſt take ſhame unto himſelf; for he affirms, that only that which Chriſt as Mediator of the new Covenant hath commanded, is his duty; and yet he ſaith with Mr *Monck*, that the new Covenant is all ſuch Laws as are not in the old Covenant; ſo that all the Laws of the old Covenant he may tranſgreſs by his own principle, for only the new Covenant is his duty, which hath none of the Laws of the firſt Covenant in it.

But why doth Mr *Monck* enquire for the Sabbath in the new Covenant, ſeeing he ſaith, That thoſe Commandments are the new Covenant, that are not in the old Covenant? Which is as much as if he had ſaid, let me ſee the ſeventh day Sabbath in ſuch a part of Scripture as hath never a one of the ten Commandments in it, on purpoſe to evade all Scripture proof.

And that which further ſhews the vanity of this queſtion, is, that nothing will ſatisfie it, but a command from Chriſt as Mediator: if I ſhould ſhew that Chriſt as King hath commanded the Sabbath, and as Prophet hath taught the obſervation of it, this will not do the buſineſs, they muſt have a command from Chriſt as Mediator; and in anſwer to this I do affirm, that Jeſus Chriſt (as Mediator) hath not given forth any commandment in all the Scriptures; he gives forth laws as God and King, and teaches them as he is a Prophet, but as Mediator, he takes our ſins upon him,

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and pleads his blood for ſatisfaction; he is ſo far from making laws as Mediator, that he pleads his blood to give that Law ſatisfaction which himſelf was made under: and how proper it is for a middle-man, that makes peace between King and ſubjects, to give forth Laws by vertue of that office, I leave it to the truly wiſe in heart to judge; for though the Lord did make him King of kings for performing his work as Mediator, yet he gives forth Laws as God and King, and not as Mediator.

Arg. 11. You do ſay, *That Chriſt as he is a Prophet is to be heard in all things, and this you bring againſt hearing of Moſes.*

Anſw. It is true, it is our duty to hear Chriſt as he is a Prophet, in all things; but that we are not to hear the Servants of Chriſt, I do utterly deny; for this would make an error in the foundation: for the true Church is built upon the foundation of the Apoſtles and Prophets, Chriſt the chief corner ſtone; and we are commanded to try all Doctrines by the Law of God, and Teſtimony of Jeſus, *Iſa.* 8. 20. *For if they ſpeak not according to this word, it is becauſe there is no light in them*: for as I ſaid before, though *God at ſundry times and divers manners ſpake by his ſervants the Prophets, hath in theſe laſt dayes ſpoken unto us by his Son*, yet it was God that ſpake all, and therefore we ought to hear all; and if you will be true to your Principle, which you ſay is to hear Chriſt as the great Prophet in all things, therefore hear what he ſaith, *Luke* 16. 29. *They have Moſes and the Prophets, let them hear them*: this is the voice from heaven, and this

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is the voice of Christ; but the voice of the Glutton in hell was quite contrary, he was of your opinion, and said as you say, nay we must not hear *Moses*; for when it was told him that the way to escape hell, and to obtain heaven, was to hear *Moses* and the Prophets, he saith, Nay father *Abraham*, but let one rise from the dead: and at this rate you speak; for under pretence of excelling Christ as risen from the dead, you go about to make void the Law and the Prophets; but the drift of this Parable is to shew, that those that would not believe *Moses* and the Prophets, they would not believe Christ, though risen from the dead, *v.* 31. according to that saying of Christ, *John* 5. 47. *If you will not believe Moses writings, how can you believe my words?*

And if you say with Mr *Ives*, That the new Testament was not established till the resurrection of Christ, and so it was the duty of the people before to hear *Moses*; Then I will say with Mr *Braborne*, how got the Thief on the Cross into Paradice two or three dayes before? And, how got *Abraham* into heaven, and *Lazarus* into his bosome, if the new Testament was not in force till after the death of Christ? No man ever obtained heaven by works, but onely by grace, which is the new Testament held forth by the blood of Christ, which was preached in all ages, *Moses* taught the same word of faith which *Paul* taught, *Rom.* 10, 5,6,7,8. and the same Gospel which was preached to the primitive Church, was preached to Israel in the Wilderness, *Heb.* 4. 2. and if you will not hear Christ till after the resurrection, how do you hear him in all things?

things? which you ſay we ought to do: if you did underſtand your own principle, you would have a very ſmall pocket Bible, for all the Law that you and all the world muſt be under, is only a few Epiſtles, that was moſt of them directed to particular Churches and Saints; and whilſt you are pleading againſt hearing of *Moſes*, you are taken at unawares in hearing of him; for it is the command of *Moſes*, that you ſhould hear Chriſt in all things, *Acts* 7. 37. ſo that if you hear Chriſt in all things, you obey the command of *Moſes*; *Moſes* bids you hear Chriſt, and Chriſt bids you hear *Moſes*; ſo that you cannot hear *Moſes* but you muſt hear Chriſt, neither can you hear Chriſt but you muſt hear *Moſes*.

And if the Law be aboliſhed, or if the Gentiles were never under the Law, what have you to do with this command which was given out by *Moſes*? For you urge *Moſes* againſt *Moſes*, and a command from *Moſes*, to prove that you are not bound to hearken to any of the commands of *Moſes*: and mark what a monſter your doctrine is when it is fairly opened; You ſay we muſt hear Chriſt, but we muſt not hear *Moſes*, whereas your chief drift is againſt the ten Commandments which God himſelf ſpake; for the ten Commandments of *Moſes* were not from himſelf, but were the very commands of God; ſo that your principle is this, we muſt hear Chriſt, but we muſt not hear God; and then I demand of you how we ſhould hear Chriſt, whether as he is Man, or as he is God? If you ſay we ought to hear him as he is Man, then your principle is, that we muſt not hear God, but we muſt hear the

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Man Christ Jesus; and then you exalt the Manhood of Christ above the Godhead, and refuse to hear Christ as he is God: but if you say we ought to hear Christ as God, then your principle is nothing but a plain contradiction; we must hear God, but we must not hear God; all which is grosly absurd: whilst the truth lies plainly here, God commanded all that *Moses* commanded, and God commanded all that Christ commanded; and in hearing of *Moses* we hear God, and in hearing of Christ we do no more; and so saith Christ the great Prophet, *John* 12. 49. *The words that I speak are not mine, but the Fathers.*

And as for that Piece of Dr *Francis Whites* which you have added to your Book, I am one with the substance of it, in which you might have seen a full conclusion of all you have written against the morality of the ten commandments; my work is therefore to answer to that which you call an Application to the fourth commandment, which is as followeth.

M. Russell. First, you say, *That the fourth Commandment is not simply moral, because all dayes were alike by Creation, and all times and things created by God were good, and it is only Gods positive command that makes one day differ from another.*

Answ. Although all times and things were created good, yet all times and things were not created alike good, except you will have a serpent as good as a man, and man as good as the elect Angels, and earth as good as heaven; and so in like manner, although all dayes were created good, yet not alike good; for six dayes were common working dayes, but the seventh

day was a holy resting day. But I do deny that all dayes were alike by Creation; for the first six dayes were created working dayes, and the first seventh day that ever was, was created a resting day, or a Sabbath for man, according to the words of Christ, God made man, and God made the sabbath for man, *Mark 2.* for God did not bring forth the seventh day by creation, and then afterwards make it a resting day; but God did bring forth even by creation, the seventh day a resting day; so that the sabbath was first made, then celebrated by Gods example, and afterwards commanded; so that take away the positive Law, and yet the seventh day is differenced from all other days, even by creation.

M. *Russell.* Secondly, You say, *That the observation of the seventh day of every week rather then the first or second, cannot be inferred from any principle or dictate of the Law of Nature; for neither the fixed day, nor the end of its being appointed, nor the observation, are any conclusions of the Law of Nature.*

Answ. The law of the ten commandments is the law in Nature, as I have before proved; and therefore the Law of Nature teaches the observation of the sabbath, but nature being depraved and corrupt, it acts quite contrary to the Law that is in it; and the Law of Nature teaches to follow the best example, and not the worst; and what better example then Gods own example? And your self do acknowledge, that the Law of Nature teaches, that a sufficient time be set apart for the worship of God; and if so, Why not Gods time? Is mans time sufficient, and yet is not

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Gods time ſufficient? Doth not Nature it ſelf teach that Gods time is the beſt time? And yet you will prefer any time of mans appointing, rather then Gods time: Well, take your choice, Do you take the Turks time of Worſhip, or the Popes time, and I wil take the Lords time, which is the beſt time; you ſay the end of the obſervation of the ſabbath is no dictate of the Law of Nature; then it ſeems you hold its no moral thing to keep in memory the wonders of God; which was the very end of Gods commanding the ſabbath; which is ſo abſurd, it needs no further anſwer: and as for the obſervation of the day as a day of reſt, this is very ſutable to the Law of Nature; for it is againſt Nature to be merciles and cruel: and all men of reaſon and underſtanding do conclude, either by word or practiſe, that there is an abſolute neceſſity to obſerve one fixed day every week, or elſe the bodies and ſouls of men would be enſlaved: and if ſo, I ſay again, why not Gods time?

M. *Ruſſell.* Thirdly, You ſay, *The Sabbath is no Moral Law, becauſe it was not revealed to all men, but only Jews and Proſelytes.*

Anſw. I have anſwered this ſufficiently before, yet take this further anſwer; the ſabbath was as fully publiſhed to all men, as the other nine commandments; ſo that this argument is as firmly bent againſt the true God, as againſt the true ſabbath; and I am ſure there was never ſo great a preſence at the giving of any Law, as at the Law of the ten commandments; for God himſelf ſpake it, with great majeſty and glory; and ſo, as all the people heard his voice, which were in num-

ber from twenty years old and upwards, six hundred thousand; and afterwards the same Law was taught in every City of the Gentiles every Sabbath day, *Acts* 15. and by this way of reasoning, you will reason your self out of all the Scriptures; for you may as well reason against *Pauls* Epistles, and say they are not in force to all men, because they were sent to some particular Churches, and some particular persons; and I do appeal to any man of sober judgement, which appears most probable (by the publishing of it) to be the Law for all Mankinde, whether that Law that was uttered by the mouth of God with such great power and glory, or the Epistles writ by *Paul* to *Timothy*, *Titus*, and to *Philemon*; which of these I say was most publickly published, as Laws for all men to observe? I speak not this as slighting *Pauls* Epistles, for I do believe they are binding unto all men, but to shew the weakness of your reasoning, and how you contradict your self.

Fourthly, *You plead the Scriptures silence, in that they make mention of no Commandment to* Adam, *nor to any of the Patriachs for the keeping of the Sabbath, and therefore you conclude there was no such thing.*

Answ. There is more spoke of the sabbath then of all the other nine commandments, from the beginning to the Flood, how then can you think that the old world were bound to keep the other nine commandments, if they were not bound to keep the Sabbath? for if the Scriptures silence of the fourth commandment to *Adam* and the old World, proves there was no such command for them to observe, then the Scriptures silence of all the other nine commandments to

Adam

Adam and the old World, proves as well that there was no ſuch command given to *Adam*, or to the old World, which would be very monſtrous to affirm; and I have before proved, that the ſabbath was made for *Adam*, and Gods reſting on the ſabbath, and bleſſing and ſanctifying it, doth ſtrongly imply a commandment to *Adam*, for he might not make common or profane that time which God had ſet apart and made holy: but further, there was no need for the Lord to ſpeak ſo largely to man in a ſtate of perfection; for if *Adam* could ſo eaſily underſtand the Ordinance of marriage, by the Lord preſenting a woman unto him, how can we think any leſs, but Gods own example in reſting on, bleſſing and ſanctifying the ſeventh day, did not give him ſufficient light to underſtand the Sabbath? for by theſe two Paradice Ordinances, man was fairly led into the duties of the firſt and ſecond Table. And whereas you ſay that none of the Patriarchs kept the Sabbath, as you read of; but that is no proof that they did not keep the Sabbath; for the Scripture is ſilent in many other things, which I think you would be aſhamed to ſay they did omit; and if it could be proved that they did not keep the ſabbath, yet this their neglect will not make void the ſabbath; for other duties as well as this have been neglected for many hundred years: and let it be conſidered how unreaſonable it is to think that God ſhould bleſs and ſanctifie the Sabbath, for all men to profane for two thouſand years together; for ſo it muſt be, if none were bound to keep the ſabbath till the giving of the Law in the wilderneſs.

M. *Ruſſell.*

M. *Ruſſell.* Fifthly, You do affirm, *That neither Gods immediate commanding the fourth Commandment with his own voice, nor writing it in Tables of ſtone, is any proof of the Morality of the fourth Commandment.*

Anſw. If all you Sabbath breakers ſhould lay your heads together, you would never be able to prove that ever one Ceremonial Law was thus wrote and ſpoke by God; and if you ſay the Sabbath is a Ceremony, which is the thing in queſtion, and what reaſon can you give that God ſhould thus write and ſpeak the Sabbath, if it were a Ceremony, more then all the other Ceremonies? And that God ſhould ſo ſtrictly charge and command the obſervation of the Sabbath, and give ſuch weighty reaſons for their ſo doing, if it was not moral? Or, that God ſhould write it in the heart of all his Moral Laws, and write more largely of that then of all the ſix Commandments in the ſecond Table, if it was a periſhing ſhaddow, that God would have forgotten?

M. *Ruſſell.* Sixtly, You ſay, *Our Saviours Doctrine and Practiſe teaches, that it was in many caſes, and upon ſundry occaſions, lawful to do ſervile work, and things repugnant to the letter of the fourth Commandment, John* 5. 9, 18. *Matth.* 12. 1, 2, 3, 5. *Mark* 2. 23.

Anſw. To make it lawful to break lawes without ſome command extraordinary, is no ſmall abſurdity; and how can the Law be tranſgreſſed without ſin, ſeeing ſin is the tranſgreſſion of the Law? And as for *John* 5. which you alledge to prove Chriſt a Sabbath breaker, it will not ſerve your turn, although you could prove (which you cannot do) that the mans bed

bed was a burden; for it was not ſervile work that the man did in carrying of his bed, but Gods work, and it was to ſhew the mighty power of God, and perfection of the cure; for the fourth Commandment forbids not Gods work, but our own ſervile work; and hence it is, that though it be hard labour to lift an Oxe or an Aſs out of a pit, yet it might be done upon the Sabbath day; for it was no ſervile work, but a work of mercy. The ſixt commandment ſaith, *Thou ſhalt not kill*, and yet it was lawful for the Jews to kill in Gods cauſe, though it was not lawful for them to kill in their own; and ſure Ranters will not ſtick to make Chriſt a Tranſgreſſor of the eight Commandment, as you make him a Tranſgreſſor of the fourth Commandment, becauſe he commanded the Diſciples to looſe the Aſs without asking the owners leave; but they with you do labour in vain, for our Saviour is ſo far from juſtifying of Sabbath breakers, that when his Diſciples are but charged by the Phariſees for pulling the ears of Corn upon the Sabbath day, he clearly takes off their accuſation as falſe and ſlanderous, and proves them to be guiltleſs in verſe 7. *If you had known what this meaneth, I will have mercy and not ſacrifice, you would not have condemned the guiltleſs*: When Jeſus Chriſt had opened the eyes of the blind man, the Phariſees were of your minde, and thought he had been a Sabbath breaker, and ſaid in *John* 9. 16. *This man is not of God, becauſe he keepeth not the Sabbath day*: Others ſaid, *How can a man that is a ſinner, do ſuch miracles as theſe?* So that you ſee, to make Chriſt a Sabbath breaker, is to make Chriſt a ſinner, as is affirmed

by

by thoſe that take his part againſt his perſecutors; ſo that now you are on the wrong ſide, with the Phariſees making Chriſt a ſinner or a ſabbath-breaker; whilſt I (with thoſe that take his part) do ſay, if he was a ſinner, how could he do ſuch Miracles? And, if he was a ſinner, how could he be a Saviour? But this is ſo groſs it needs no further anſwer; for all that underſtand themſelves do firmly believe, that although he was made ſin for us, yet he knew no ſin; he was made man in all things, ſin only excepted, and ſo was offered up a Lamb without blemiſh, and without ſpot.

M. *Ruſſell.* You do ſay, *That our Saviours ſpeech in* Mat. 24. 20. *Pray that your flight be not in the Winter, nor on the Sabbath day, did not ſignifie the Sabbaths being in force at the deſtruction of Jeruſalem, but he thus ſpake, becauſe the Iews would perſecute them that would fly upon the Sabbath day.*

Anſw. So ſaith M. *Ives* to this Text, and more then this, for he ſaith, *it proves no more that Chriſt would have the Sabbath ſanctified by believing Gentiles, then it proves that they ſhould ſanctifie the Winter.* So that although you do deny the continuing of the ſabbath till the deſtruction of Jeruſalem, yet M. *Ives* doth not; all that he denies is that believing Gentiles were not bound to ſanctifie the Sabbath; but he doth not deny the ſanctification of the Sabbath to be the duty of the Jews and unbelieving Gentiles; but however M. *Ives* had no reaſon to rank the ſanctification of the Winter with the ſanctification of the Sabbath, unleſs he could have proved that ever there was ſuch a thing as the ſanctification of the Winter; and I deſire you, and

M. *Ives*

M. *Ives*, and all of your perſwaſion, ſeriouſly to conſider with your ſelves, whether you could pray at this rate according to Chriſts direction, and yet hold that there is no Sabbath in being; for if it ſhould be told you that ſome great calamity would certainly befall you, but it would be greater if it ſhould come upon you on the Sabbath day; now I ſay, could you thus pray, and yet in your principle contradict your prayers: and at this rate Chriſt taught his Diſciples to pray, if you ſpeak truth from this Scripture: but it plainly appears from the words of Chriſt, that as ſure as Winter was to remain Winter, ſo the ſeventh day was to remain the Sabbath; and ſo the Diſciples ſhould pray that their flight might not be in the Winter, becauſe the badneſs of the ſeaſon would add to their affliction, nor on the Sabbath, becauſe they ſhould toyl and labour on that day, to the grief of their ſouls, wherein they uſed to reſt and rejoyce, as appears by the ſong for the Sabbath day.

And whereas you ſay, That Chriſt ſpake theſe words becauſe the Jews would perſecute thoſe that would offer to fly upon the Sabbath; this is very light and vain; for the Jews did not only hold it lawful to fly upon the Sabbath, but to ſtand to their Arms, and fight on the Sabbath; otherwiſe, how is it that they kept out ſuch a potent Army out of Jeruſalem ſo many Sabbaths? But it plainly appears that there was great weight in the words of our Saviour, for Jeruſalem was taken on the Sabbath, which was their day of great trouble; and therefore there was great need for the Diſciples to pray that their flight might not be

on the Sabbath: And it is reported that their prayer was answered, for a little before the Wars began at Jerusalem, there was an Oracle warned all the Christians to go forth to *Pella*, which was a Town beyond Jordan, and so they escaped the misery that others felt on the Sabbath day, if History may be believed: but if you desire further satisfaction in this matter, I refer you to my Book on the Sabbath, where you may not only see the continuation of the Sabbath till the destruction of Jerusalem, but to the end of the world: for this destruction of Jerusalem on the Sabbath day, was a type of the great trouble that will come upon the Lords people upon the Sabbath day, even at the second coming of Christ.

M. *Russell.* The next thing you urge that hath any seeming gloss against the Sabbath, is *Col.* 2. 17. *Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new Moon of the Sabbaths, which are a shaddow of things to come, but the body is of Christ.* From whence M. *Ives* and you do both conclude, *That the Sabbath is a shaddow, and abolished at the death of Christ.*

Answ. Here is no mention made of the Sabbath day, but of Sabbaths in general, which might be (for ought you know) the yearly Sabbath; for there was yearly Sabbaths, and Sabbath dayes, beside the seventh day Sabbath; and it would be exceeding strange if the Apostle should take the Sabbath out of the heart of the Moral Laws, and rank it with meats and drinks, and the new Moon; and if your Interpretation of this Scripture be true, then we must as well be without

out meat and drink, as without the Sabbath; for if you will conclude from this Text that all Sabbaths are ſhaddows, then it will as well follow, that all meats and drinks are ſhaddows, and ſo by your rule of interpretation, you are as firmly bound to abſtain from all meats and drinks, as you are bound from the obſervation of all Sabbaths. But you may now ſee you are run upon a rock by this hunger-bitten argument; And will you now diſtinguiſh between meats and drinks that were a ſhaddow of things to come, and between thoſe meats and drinks that were no ſhaddows of things to come? Then you muſt give me leave likewiſe to diſtinguiſh between thoſe Sabbaths that were a ſhaddow of things to come, and the ſeventh day Sabbath, which was no ſhaddow of things to come, but commanded to be kept in commemoration of what was paſt, even Gods creating of the world in ſix dayes, and reſting the ſeventh, *Exod.* 20. But how vain is man in going about to contradict his Maker? by affirming, that the Sabbath was a ſhaddow of things to come; when as the obſervation of the Sabbath is in remembrance of what was paſt; and leſt the Apoſtle ſhould be miſtaken in his ſpeaking of meats, and drinks, and Sabbaths, that were ſhaddows, he gives this note of diſtinction, that they were ſuch meats and drinks, and ſuch Sabbaths, as were a ſhaddow of things to come; but all meats and drinks were not ſo, neither were all Sabbaths; for the ſeventh day Sabbath was commanded to be kept in remembrance of what was paſt.

M. *Ruſſell.* You ſay, *Reſting from ſervile work, did repreſent reſting from ſin in the time of the Goſpel.*

Anſw. God commanded man to reſt on the Sabbath; to repreſent his reſting on the Sabbath from the works of Creation; but you ſay, it was commanded to repreſent mens reſting from ſin in the time of the Goſpel, not Gods wonderful works, and Gods reſt, but mans works of darkneſs, and mans reſting from them; but how highly is Maſter *Ruſſell*, and all men of his perſwaſion, mounted in their own conceit, in thinking that *Moſes*, *Aaron*, *Joſhua*, *Caleb*, and all the Prophets, yea and Chriſt himſelf, and his Apoſtles, did all reſt upon the Sabbath day, to repreſent their reſting from ſin in the time of the Goſpel; and ſeeing there is no man that lives and ſinneth not, who is it that reſts from ſin? They that have their Conſciences truly awakened, are ſo far from reſting from ſin, that they are exceedingly afflicted by it, and have a continual warfare with it, and do you think that *Moſes* and *Samuel*, and all the Worthies did not reſt from ſin as well as you? and is this your reſting from ſin, to plead for ſin, which is the tranſgreſſion of Gods Law? And further, if reſting on the ſeventh day did ſignifie mens reſting from ſin, then working on the ſix dayes did ſignifie mens working of ſin; and if we muſt not reſt on the ſeventh day, becauſe reſting on it did ſignifie reſting from ſin, then we muſt not work on the ſix dayes, becauſe working on the ſix dayes did ſignifie mens working of ſin; and then we ſhall neither work nor reſt: but enough (if not too much) of

ſuch

ſuch vain reaſoning. And as for that you offer next, it is but the ſame again, which I have anſwered before, and therefore I ſhall proceed.

M. *Ruſſell.* You ſay, *the fourth Commandment in reſpect of the particular day of the week therein ſpecified, is not in force under the Goſpel.*

Anſw. Maſter *Ives* and you deſerve ſharply to be reproved for your quibling thus in the things of God, you ſometimes aboliſh all the ten Commandments, and ſomtimes the fourth Commandment in particular, but now you will aboliſh it only as to the particular day, and ſo ſaith Maſter *Ives* in the 215. page of his Book; *The Law of the fourth Commandment bindes us to a time of Worſhip, though not to that time of the ſeventh day.*

To the which I anſwer, there are but ſeven days in all, and ſix of them are appointed working days, and the ſeventh day for the Worſhip of God, and there is no time commanded in the fourth Commandment but the ſeventh day, take the ſeventh day away, and where will you find your time of Worſhip, nay, where will you find any ſuch thing as the fourth Commandment, if you take away the obſervation of the ſeventh day; which is the fourth Commandment, leave out the obſervation of the ſeventh day Sabbath out of the Commandment, and take your pen, and write me out the fourth Commandment if you can; but to convince all men of this ſottiſh Notion, do but behold what a fourth Commandment theſe men make by leaving out the Sabbath commanded by the fourth Commandment.

Exod.

Exod. 20. 8.

Remember ——— *Six dayes ſhalt thou labour and do all thy work*, ——— *Thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thine Oxe, nor thine Aſs, nor the Stranger that is within thy Gates: For in ſix dayes the Lord made Heaven and Earth, the Sea, and all that in them is; and reſted------ wherefore the Lord bleſſed---------*

Behold now what a monſtrous abſurdity you make of the fourth Commandment, and whilſt you think to prove your ſelves wiſe by your nice diſtinctions, you do become fools, in making Gods fourth Commandment nothing at all but a meer heap of confuſion, and in making of it ſpeak contradictions to its ſelf; for it commanded the obſervation of the ſeventh day, from *Moſes* to the death of Chriſt, as your ſelves acknowledge, and yet now it contradicts its ſelf, and commandeth not the obſervation of the ſeventh day, but ſome other day; as if the Oracles of God were yea and nay, like your Arguments againſt the Sabbath; but however, you are for a time of Worſhip, though you are againſt the Sabbath, which is Gods time of Worſhip; any time but Gods time will ſerve your turn, it ſeems.

M. *Ruſſell.*

M. *Ruſſell.* You do ſay, *That the Sabbath cannot be in force to all Nations, becauſe in ſome habitable Regions the years are not diſtinguiſhed by weeks, conſiſting of ſeven dayes of twenty four hours conſiſting of morning and evening, by reaſon of the riſing and ſetting of the Sun; for in ſome Countries their dayes are ſixty five of ours, and in ſome places their dayes an hundred thirty three of ours, and the like; ſo that theſe people cannot keep the Sabbath; becauſe under their Climate there is no ordinary weeks conſiſting of ſeven dayes, and therefore you conclude the Sabbath is no Moral Precept.*

Anſw. In thoſe Countries where they have ſo much day together, they have at other times ſo much night together, and reports about them do vary; ſome ſay they are inhabited, others ſay the contrary; but ſuppoſe all were true that you ſay, yet that will not prove the Sabbath to be a Ceremony (for as the Pſalmiſt ſaith, *The dark places of the Earth are full of the Habitations of cruelty*; that is, they are the places by Divine appointment for the cruel wilde Beaſts, and not for man, except they will become like Beaſts; for as *David* ſaith, *There is no ſpeech nor language under heaven; where the voice of day and night is not heard*, Pſal. 19. 2, 3. So that if there be any ſpeech or language under heaven that hear not the voice of day and night, they are gone out of that orderly ſtate which they were in in *Davids* time, and ſo ought to return again into ſuch Countries, where they may be in a capacity to ſerve God, and live under the means of grace; for men ought to

forſake

forſake all that this world affords, rather then ſin againſt God; and if ſo, then men may well forſake their dark places, and come to the light; for mens habitations ought to ſtoop to Gods Law, and not Gods Law to their habitations: It is ſaid in *Acts* 2. 5. *That there was dwelling at Jeruſalem Jewes, devout men, of every Nation under Heaven*: By which it appears; that all Nations had the knowledge of the ſeventh day Sabbath: for though theſe devout men, out of every Nation were dwelling at Jeruſalem, yet according to the prayer of *Solomon*, they heard of the great Name and Fame of God, and ſo came thither for his Name ſake; 1 *Kings* 8. 41, 42. Now if it was the duty of ſome of every Nation under heaven to be devout, according to the Law, then it was the duty of all men in all Nations to be thus devout and conſequently to keep the ſabbath.

But if it ſhould be granted that ſome people are ignorant of the ſeven day ſabbath, that will not make the fourth Commandment a Ceremonial Law; for then if people ſhould be ignorant of the other nine Commandments they muſt all be Ceremonial likewiſe: and if ſo, then if the Turk take children in their Infancy from their Parents, and make them his Souldiers, and never let them know their parents, then by your rule of reaſoning, the fifth Commandment is no Moral Law, for theſe children cannot know their Father and Mother, and therefore cannot honour them; they are as ignorant of their parents, as thoſe people you ſpeak of can be of the ſabbath; only with this difference, they that are ignorant

of

of the ſeventh day Sabbath may be informed, but theſe children cannot be informed: but becauſe ſome children may be ignorant of their Fathers and Mothers, and therefore cannot honour them, will it therefore follow, that thoſe children which do know their Fathers and their Mothers are not bound to honour them? Any more then it will follow that thoſe that know the ſeventh day Sabbath are not bound to keep it, becauſe ſome people are ignorant of it: But further, the Apoſtle ſaith, *That the world by wiſdome knew not God*; and the wiſe Philoſophers of *Athens* could not finde out the true God, nor the true Worſhip of God, *Acts* 17.18,23. Will it therefore follow that the firſt and ſecond Commandments are not Moral Lawes, or that ſuch as know the true God are not bound to Worſhip him, becauſe ſome people are ignorant of the true God and of his Worſhip? By this means you go about, not onely to make void the Sabbath and the fifth Commandment, but alſo the true Worſhip of God, yea and God himſelf, making ignorance a cloak for every ſin; but I have ſo much charity to think, that it is through ignorance that you thus plead for ignorance, and againſt true wiſdom, which is to do Gods Commandments, *Pſal.* 111.10.

Again, by your way of reaſoning, you make it a Ceremonial thing to number time by ſevens, which is the way of numbring both by God and man; for if the obſervation of the Sabbath muſt needs be Ceremonial becauſe ſome people cannot number the time by weeks, conſiſting of ſeven dayes, then our numbring of time by ſevens muſt needs be a Ceremonie,

becauſe the people aforeſaid cannot ſo number time; and if ſo, then you muſt not know how old you are, nor how your time ſpends, leſt you your ſelf be found in the practiſe of a Ceremony; for you ſay, that thoſe are onely Morals, which all men are in a capacity to perform, but all cannot perform this, to number time by ſevens, and ſo it cannot be a Moral thing ſo to do, if your Argument be good; and ſo you muſt not pray this prayer, *Teach me, O Lord, to number my dayes, that I may apply my heart to wiſdome*; and many more abſurdities would follow, but too many of theſe.

M. *Ruſſell. And as for what you ſay about the Annuall Sabbaths, it is no way to the purpoſe, except in one paſſage, wherein you ſay the ſame penalty that was upon the Tranſgreſſors of the one, was upon the tranſgreſſors of the other.*

Anſw. The penalty of death annexed to the Ceremonial Sabbaths, was onely inflicted by God himſelf upon the Tranſgreſſors, even as he did inflict the penalty of death upon ſome of the Church of Corinth for their unworthy partaking of the Lords Supper; but the penalty of death which is annexed to the fourth Commandment, is the ſame penalty which is annexed to the other nine Commandments, that is, Death to be inflicted by the Magiſtratical Power; for all the ten Commandments had the penalty of death upon them to be inflicted by the Magiſtrates, which is an evident diſtinction between Moral Lawes and Ceremonial Lawes; for there is not one Ceremonial Law that hath the penalty of death upon it to be inflicted by the Magiſtrate; and the Apoſtle confirms

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all the penalties of the ten Commandments, 1 *Tim.* 1. 8, 9. *The Law was not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly, and for ſinners, for the unholy and profane, for murtherers of Fathers, and for murtherers of Mothers, for Man-ſlayers, for whoremongers, for them that defile themſelves with Mankinde, for Men-ſtealers, for lyers, and for perjured perſons; and if there be any other thing that is contrary to ſound Doctrine.* Now this muſt needs be the Law of penalties; for what Law is fit for Murtherers, Whoremongers, and Sodomites, but the Law of Penalties; but the Law as a righteous rule was made for righteous men; and the ſame Apoſtle delighted in it, *Rom.* 7. and in that the Apoſtle confirms the penal power of the Law, he confirms the commanding power of the Law; for take away the commanding power of a Law, and then the penalty ceaſeth that is annexed to that Law; and for your further ſatisfaction, and the ſatisfaction of all that may enquire concerning the penalty that is annexed to the fourth Commandment I ſhall propound and reſolve a queſtion ſent to me by ſome that were oppoſite to the Sabbath.

Queſt. *What is the penalty for Sabbath-breakers, and who are the perſons that are to inflict this penalty, and the true reaſon why it is not inflicted at this day by ſuch as keep the Sabbath?*

Anſw. The penalty is death, but it is to be inflicted on none but wilful offenders; for no Law of God inflicts the penalty of death for any ſin of ignorance: The perſons that are to inflict this penalty, are ſuch

Magiſtrates as rule by that Law which gives forth this penalty: and the true reaſon why thoſe that keep the Sabbath do not inflict the penalty on thoſe that profane it, is firſt, becauſe they are no Magiſtrates, whoſe work alone it is. And ſecondly, the light of the Sabbath is but newly ſprung, ſo that moſt people are ignorant of it, and ſo the penalty of death doth not reach them, any more then the penalty of death doth reach a man that kills another ignorantly, or at unawares; ſo that thoſe that keep the Sabbath, are in no more capacity to inflict the penalty of death upon the profaners of it, then others are to inflict the penalties upon the tranſgreſſors of other Lawes: For ſuppoſe that a Member of a Church ſhould commit the ſin of Murder, or curſe his Father or Mother, the penalty due to ſuch is death, and yet the Church is in no capacity to inflict the penalty; all that they can do, is to endeavour in the Lords way to bring the offender to repentance; but it is the proper work of the Magiſtrate to inflict the penalty; and ſo we ſay of thoſe that do profane the Sabbath, we can but reprove, withdraw from, and reject thoſe that wilfully profane the Sabbath, but the penalty we leave to the enlightned Magiſtrates, at which time there will be very few, if any Sabbath breakers; for if men that hold every day alike can conſtantly keep the firſt day that hath no penalty upon it but the forfeiture of a little money, what will they do when their lives lye at ſtake?

And behold what a ſtrong deluſion theſe men are in that take courage to break the fourth Commandment, becauſe

becauſe of the penalty; for (ſay they) if the Sabbath be in force, then the penalty is in force, and this will lead men to ſtone one another: which conceit ſwells with theſe abſurdities.

1. It makes every man a Magiſtrate, to inflict the penalties of the Law.

2. It inflicts the penalty of death upon ignorant offenders, though there is no ſuch penalty due to them.

3. It leads into ſin and death, to prevent death, as if it was the ſafeſt way for a child to refuſe to honour his Father and Mother, becauſe thoſe that rebel againſt their Parents were to be put to death; or refuſe to abſtain from Murder, becauſe murtherers are to be put to death; which is, as if a man ſhould run into the fire, to keep himſelf from burning; or into the water, to preſerve himſelf from drowning: even ſo do mens reaſonings lead them, that count it beſt to break the Sabbath becauſe of the penalty; and by the ſame way of reaſoning they may break all the other nine Commandments at once becauſe of the penalties; and therefore let none be affrighted at the Sabbath becauſe of the penalty, no more then they are affrighted at the other nine becauſe of the penalties; for the beſt way to avoid the penalties of Gods Law, is to keep Gods Law, and not to break it, and in that the Sabbath hath the ſame penalty that the other nine have, it convinceingly proves the morality of it. And thus much in anſwer to your Book: Read conſiderately, tremble at Gods Word, take good Advice, and ſpeak your minds.

FINIS.

ERRATA.

BY reason of the Authors absence from the Press, there hath some faults hapned, which the Curteous Reader is desired to correct.

In the first Epistle line 2. *for* confusion, *read* conversion. p.2. l.9. *for* letter *r.* nature. p.5. l.29. *for* inforce then, *r.* in force to them. p.14. l.12. *for* for it is from, *r.* for it is far from. p.14. l.21,22. *for* doth it therefore make void his Law, *r.* Now Gods finding fault with the Covenanters doth not make void his Law, p.30. l.28. *for* pou, *r.* you.

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à Sac. Domest.

Ex Æd. Lamb.
Feb. 29. 1663.

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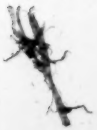
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